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S E R M O N

Preached before the

Honourable TRUSTEES

For establishing the

Colony of *GEORGIA*, in *America*,

AND THE

ASSOCIATES of the late Rev. Dr. *BRAY*;

AT THEIR

Anniversary Meeting, *March 19, 1740-1,*

AT THE

Parish-Church of St. *Bride*, alias St. *Bridget*, in
Fleet-Street, London.

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By *EDMUND BATEMAN*, D. D.

Rector of St. *Dunstan in the East*,
And Chaplain to his Grace the Archbishop of *Canterbury*.

Published at the Request of the TRUSTEES.

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SEYMOUR

Historical Trustees

Colonial of Georgia in America

Associates Rev. Dr. B. R. R. R.



Anniversary Meeting, March 10, 1840

Parish-Church of St. Andrew's, Bishop, in
St. Andrew's, London

By EDWARD BATEMAN, D.D.

And Chapter to the Great Church of Canterbury

Printed at the Request of the Trustees

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DEUT. xxxiii. 18, 19.

*And of Zebulon he said, Rejoice, Zebulon,
in thy going out, and Issachar in thy
tents.*

*They shall call the people unto the Moun-
tain, there they shall offer the sacrifices
of righteousness: for they shall suck of
the abundance of the Seas, and of trea-
sures hid in the Sands.*

THESE words express the blessing given to two of the Tribes of Israel before they went over Jordan to possess the promised Land. By the words of the Text, the 19th verse seems equally applicable to both Tribes. Some of the Criticks indeed confine the blessing to that of Zebulon, because it relates to Commerce; yet, as the Tribes were to be near neighbours, I suppose it may extend to both; altho' Zebulon might rejoice in his going out, and Issachar in his tents. And as they are called on to rejoice, and take a pleasure in persisting in reaping the advantage arising from Commerce, so two powerful Motives seem to be suggested to them to animate their perseverance; the one arising from the probable increase of true Religion, the other from the improvement of their earthly good things. And at the same time that these advantages are pro-

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mised, there seems to be a condition implied, which they, to whom the promises were made, were to comply with, or to lay aside their expectations. For the expressions, *Sucking of the abundance of the Seas, and of treasures hid in the Sands*, seem to imply some difficulties which were to arise, some labours which were to be undergone on their part, before their happiness was to be compleated.

AND those *Israelites* had a sufficient caution before their eyes against being dismayed, much more against murmuring; altho' they should first be called upon to exert Industry, before they reaped the fruits of it. The immediate prospect of possessing the land of *Canaan*, long looked for, should prevent their being dismayed as to any future expectations; and the punishment inflicted on their Fathers, which was the depriving them of what they were weary of expecting, should prevent murmuring.

THE duty then of resolute perseverance may be recommended from the words considered in this view; we being exhorted to follow the *Israelites* in the practice of it, by a prospect of future blessings thence to be derived, and from an apprehension of evils which may arise from our falling short in the prosecution of a good cause. *And of Zebulon he said, Rejoice Zebulon in thy going out, and Issachar in thy tents. They shall call the people unto the mountain, there shall they offer the sacrifices of righteousness: for they shall suck of the abundance of the Seas, and of treasures hid in the Sands.*

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INDEED, we who live in these latter ages have no immediate revelation to encourage us in particular enterprizes; nor have any peculiar judgments befallen our forefathers on such accounts, by which we might be caution'd from being dismayed, or from murmuring; yet as these Scriptures are written for our admonition, and the Moral contained therein is of universal application, and should be of universal influence; therefore we may hence learn, that it is highly becoming any Man, or collective Body of Men, to be animated with resolution in pursuit of what has a natural tendency to Publick Good; and to be apprehensive of Shame, and other ill consequences which may attend the falling away in a laudable undertaking.

My design, then, in the following discourse, is,

I. To represent the nature of laudable Resolution, and to point out some of its peculiar properties.

II. To exhort you to endeavour to be fortified with it in the prosecution of your design, from the just expectations you may have of doing good, and from the apprehension of Shame which they may be exposed to, who having engaged in a good cause, leave it, through their own fault, unsupported.

BUT this I mention, not because I question your resolution, but because I would encourage it. Every argument which we urge to rebuke the slothful, or the desponding, should powerfully excite their endeavours

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deavours to improve, who have hitherto patiently continued in well-doing.

I. LAUDABLE Resolution, then, is founded on an affectionate concern for God's Glory, and a desire of promoting it; whether immediately, by what relates to his service, or mediately, by doing good to our fellow-creatures. We have a power indeed of expressing the warmest resolution in the pursuit of things evil, or things indifferent; yet such Resolutions being founded on passion, they may be highly culpable, and are in no instance matter of Praise. To pursue things bad in themselves is itself a crime. To pursue things indifferent with an eagerness of which they are not worthy, is to be comparatively criminal.

BUT, moreover, he who is laudably resolute, means good only, and that with composedness. He does not conceal, under a pretence of promoting great and beneficial ends, a secret intention of indulging fordid and selfish views; much less will he be encouraged to meditate injustice, severity, or hard-heartedness in order to carry on his designs. Warmth, indeed, must sometimes arise from Resolution; but it is such a warmth, as kindly cherishes and enlivens those who are under the influence of it, not such as lays waste and consumes. As, on the one hand, it suffers us not to be lukewarm in the cause of God and of Mankind; so does it restrain our unruly passions from giving disturbance to ourselves, or to the rest of the world. He, indeed, who is resolute in the cause of Religion and real National Happiness, may abhor all iniquity, — may be shocked at Infidelity

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lity and Prophaneness, — may hate the sins of unfaithfulness, and view with a decent pity and contempt those meannesses of our nature which debauchery reduces many to: yet still he does not proceed to gross abuses of persons, but restrains his lips from reviling, and his hand from offering any violence. A properly resolute Man will confute, not rail at his adversary in principle; he will convict, not retaliate on him who has acted knavishly; he will gently correct, not expose those who, thro' infirmity of the flesh, have abused themselves.

AND as we are to proceed thus calmly and considerately in the expressions of our resolution, we should especially be careful that what we resolve upon be worthy our attention; that we be not deluded, thro' our vain imagination, to pursue shadows instead of substances; either as fancying that to be conducive to the Glory of God, or the Good of Mankind, which really is not so; or, as upon comparison, preferring things of lesser moment to those which are of the first importance. To think, with *St. Paul*, when under the delusion of a misguided conscience, that we do God good service in persecuting those who differ from us; or to think that we are really doing good to our Country, if we forcibly invade those properties we have no right over, is an absolute mistake of the object of resolution. And to be immoveably bent in pushing a few particular points, whilst we connive in general at what is wicked and destructive of the good of the Community, to pay the tithe of Mint, Anise and Cummin to our God and to our Country, whilst solid Righteousness

righteousness and judgment are neglected, is a comparative mistake concerning, or an abusive pretence to resolution.

AND farther, as he who is laudably resolute pays a due regard to the propriety and gradation of duties, so must a strict caution be had over the means made use of in the exercise of it. It is a maxim of the Apostle, *that their condemnation is just who do Evil that Good may come.* For the end will not sanctify the means. They must be considered in themselves, and according as they agree with, or deviate from the Law of God, must be approved of or rejected. It is an affront to God Almighty, to suppose he has need of Sin to effect what he wills or approves of. (And to make use of unlawful means does imply so much.) And it is an indignity offered to our Country, to found any Project of advancing it on iniquity. And therefore they who are heated with the thought of doing great good to the Community, should be very cautious lest in pursuit of it, they be urged to transgress those rules of duty which are always uniform and consistent, the Author of which no power can controul, nor artifice elude.

AND as Justice is to be regarded in expressing resolution, so should Prudence also be attended to. Assistance from many is necessary, and therefore the procuring it in the most rational and easy way is of great consequence. The due timing what we do, the considering the properest season of approaching each Person, of executing each Action, is a momentous Proof of discernment. For the understanding is not only

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only to be convinced when we would prevail with others to unite with us, but the affections are likewise to be gained. He who succeeds in that attempt, half convinces; if I may so speak, before he offers his argument; whereas he who renders them averse, will scarce bring over a Profelyte, altho' he has the strongest Reason on his side. It is therefore of great significance what manner we address in, to adapt our method to the circumstances and temper of those whom we are to be conversant with, lest that resolution, which is intended to promote good purposes, should defeat them.

HAVING thus endeavoured to represent to you in general the nature of laudable resolution, and to point out some of its peculiar properties; I proceed to shew you to endeavour to be fortified with it in the prosecution of your design from the just expectations you may have of doing good, and from the apprehension of shame which may arise to those who having engaged in a good cause leave it through their own fault, unsupported.

THE USEFULNESS of Colonies in general to any Nation, the opinion and experience of all former ages has proved. All celebrated people have sent them forth considering them as their children calling for defence and support by nature, and as a growing stock, by which the Parent Country may, upon emergencies, be supplied. Wars indeed may drain a people, and thereby render them incapable of sending out any Colonies, so may Famine, Plagues, or any other Judgment of Divine Providence; but these being

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extraordinary

extraordinary events, they do not interfere with the truth of such conclusions as are drawn from the probable increase of mankind. And where these conclusions are admitted of, abundance of unuseful, and consequently burdensome hands: must be expected. And where Professions are overstocked, a danger of stagnation will arise, because the glittering prizes are to have too many competitors. But where a new field is opened for industry, by a prospect of success to those abroad, who are in danger of giving way to the sorrowful sighing of prisoners here, both places have a probability of being the better supplied. If the country then to which the removal is made, is in itself capable of great improvement, of yielding abundance of Increase, and the troubles to which many are liable here may be removed: Industry, and freedom from perplexity may render them useful and happy, who would among us become grievous to themselves and to their Country. This must be the case of some; and were no other end answered by a Colony but the providing for such objects, this would be worthy your resolute pursuit. There must be in human life a great variety of professions, which make no glaring figure in it, but are necessary. The Great should consider that their greatness is comparative. If we take away those of low life, what becomes of it? The King himself is served of, the grass of the field. In the Civil as well as the Natural Body, The Eye cannot say to the Hand, I have no need of thee; nor, again, neither the Head to the Feet, I have no need of you. It is then of consequence

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quence to the Society in general, that care be taken for a regular supply of those, *who* (to use the wise Man's expression) *tho' they sit not high in the congregation, neither are they to be met with where Parables are spoken, yet will they maintain the State of the World; and all their desire is in the work of their craft.* As it is useful then to have a competent number of such Artists, and to know where to be supplied if any deficiency should happen, Colonies certainly are highly valuable, as affording employment for such as are unemployed, and securing ~~shares~~, if wanted here.

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It has been objected, indeed, that in the case before us, neither the Country nor the People will be of service; and therefore, that any attempts to produce what is valuable, will end in loss of labour at least, if not in destruction. In answer to this, I would observe, that, to conclude that a Country is unfruitful, or a People incapable of receiving good impressions, without our own experience, or unquestionable Authority, is absurd. (Experience I shall mention presently; Authority, formerly we had none, but that of Enemies.) Had Mankind judged by first appearances, we should have lost some of the most ornamental, and, perhaps, too much valued conveniencies of human life. We do not say Gold or a Diamond is useless because the Ore is rough, the Stone at first not greatly glistening; but as the one is capable of receiving a goodly impression, the other of being exquisitely cut and polished: hence we impute an intrinsic value to both. And are not human

Creatures much better than they? Why then should any of our own species be rashly given up, as sunk into brutality; or lost to violent prejudices, before trial has been made what manner of men they are? We, *Britons*, surely are of all Men the most improper to be forwardly harsh in our conclusions against a capacity of improvement in any Country or People. For when we read the Satires and severe Censures of the *Roman* Writers, who ridicule the Savageness of our Fore-fathers, and scoff at what our Country may produce, does not a secret indignation arise in us, to consider that those boasting *Romans* fled from the Arms of that brave people whom they would seem to despise; and that (blessed be God) some of the Sons of those abused *Britons* have appeared to equal, if not excel, in culture, in arts, and arms, any the most exalted Genius of those vain *Romans*, or of their Masters, the *Greeks*? And should we not hence learn caution, how we rashly condemn any people, seeing we must acknowledge that this Nation has itself been formerly unjustly condemned?

BUT still farther Experience of our Countrymen should convince us, that the *Indians* are not in fact of such untractable dispositions, as to be deaf to all admonitions. As they appear at first view to be framed by nature for activity and bearing fatigue, so, upon trial, they appear to be possessed of quick apprehension, a capacity of clearly distinguishing, and an ingenuousness of disposition, by no means inferior to what several Nations (which are now esteemed polished) were possessed of a few Years ago. As to the healthiness

healthiness of the Climate, the attestation of numbers against that of a few, should weigh in favour of it, especially, if we consider, that no Air will prove good to those who will not take care of themselves; and that it is not to be expected that any Climate should be equally agreeable to all Constitutions.

To prove the capacity of the Soil, we appeal, not only to the probability of your raising great and useful Plantations, of seeing the Valleys stand thick with Corn and Vines, but to what that little, yet surprisingly useful Animal, the Silk-worm has produced. For "what may arise from hence, appears (says an able * Judge) as beneficial to this Kingdom, attended with as little hazard and difficulty, as much wanted, and which may as soon be brought to perfection in a proper Climate, as any Undertaking so considerable in itself, that I ever heard of." Go therefore to this little creature, scarce superior to the *Ant*, thou *Sluggard*, consider her ways, and be wise. The objection, then, against the Country, equally with that against the People, is ill grounded: Originally, perhaps, insinuated by those, who having abused opportunities of improvement, misrepresent other Persons and Things, to shelter themselves. But as such suggestions are groundless and vain, hence you are afforded a strong motive for resolute perseverance.

BUT the most lasting benefit, which is to be expected from these remote Countries, is, that in them our Holy Religion may be propagated. And that not only as a way is open for instructing the *Indians*, who have not hitherto heard of the Gospel in

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its genuine truth and simplicity: but also as the practice of Christian duties will hereby be improved in many who have indeed *named the Name of Christ*, and professed belief in him, *but have not as yet departed from iniquity*. For idleness and distraction of thought does prevent too many from seriously considering the strict rules of duty, whereas industry, and freedom from outward vexation, may gradually reduce them to seriousness and consideration. A new Scene is opened to them, and the reflection on hardships formerly submitted to, gives a lively sensation to the pleasure of liberty, which they now enjoy. And whether through their own fault, or the fault of others, as they have submitted to penury, and want both of employment and bread, their enjoying exercise, and the fruits of it, is doubly relished on account of former misfortunes. If they have been culpable themselves, they are to be considered in the light of returning Prodigals; if others are to blame, the community is blessed in reaping the benefit of their labours, who were in danger of becoming an utter burden to it: In both cases therefore every true Lover of Mankind, and of his Country, may take up the reflection of the good Father spoken of in the parable, and say, on such occasions, *It is meet that we should rejoice and be glad: for this thy Brother was dead and is alive again, he was lost, and is found*. For he who cannot cordially rejoice at his Brother's repentance or improvement, wants one very significant proof of the reality of his own. And the same benefits which our own people may enjoy, afford

ford comfort also to those foreign Protestants, who having been injuriously treated, and persecuted in their own country, fly to those parts, as to an Aylum; and being there received with tenderness and compassion, encouraged with reasonable prospects of Success, and gratefully acknowledging the hospitality with which they have been received, conspire to improve the Country; and (being relieved from those terrors, which, while they were at home, daily surrounded them) with singleness of heart enjoy their liberty and their encouragements.

And as many are hereby retrieved from idleness and dissoluteness, to the practice of the duties of Christianity, so is it probable that many of the Natives also, being won by the conversation and sound doctrine of those who may be sent among them, may be prevailed with to embrace the Christian Faith. And as many as fall under the direction and influence of Christian Men and Christian Societies, seem to have a right to all the good we can do them. A right on their side to receive, implies at least a right in us to confer what we can; and therefore it is surely highly becoming us to consent that they shall be offered, or prevailed on to offer themselves, for admission into the Covenant of Grace.

It is true, indeed, it must be a work of time either to improve the lands to great advantage, or intirely to bring over the Natives, who have been educated in prejudices against us. But the experience of former ages has shewn us, that such inconveniencies are to be expected, and that they are by no means unsurmountable.

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mountable. No great Work is at once to be completed. Thro' idleness, indeed, we in many instances do less than we might; complaining that Life is short, and Art is long: Yet such is the nature of Undertakings like this, that it is not to be expected, that Persons of the longest lives, and most unwearied application, should both see the beginning and the completion of them. In such cases, then, it does not betray want of judgment, but discovers a laudable regard to Publick Good, to persevere; altho' it is to be expected, that the greatest increase arising from the Labours of this Generation, will be reaped by the Children which are yet unborn.

It may be true, likewise, that the Natives were prejudiced against us, and that it must be a work of time to remove their prejudices. Yet we say, whence arose this averfeness? Even from the barbarous treatment of those enemies who would thwart your designs. Instead of being discouraged hereby, then, let us learn the useful lesson of treating the *Indians* with the utmost tenderness and humanity. — let them experience what the true Spirit of the Christian Religion is, — what that Charity is which the blessed Jesus taught and practised, which every Good Man must be animated by, and which has a natural tendency to soften the hardest heart, and to subdue the strongest prepossessions. And if by your persevering in this labour of love, many are wrought upon (as I doubt not but some already are, and more will be) one great advantage may hence arise, in their proving very steady friends to our Holy Religion.

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gion. For it may, I believe, be justly observed, that, as of all Enemies to Religion, Apostates have proved most violent; so of all true Professors of it, several who have got the better of prejudices, have become its most zealous Friends. And if such an advantage may arise from your prevailing over prejudices, this prospect should rather animate, than check your vigour.

UPON the whole, then, one motive to resolution in your cause, is the probability which appears that great benefit will hence ensue to your Country, and to the Colony; and that, both in temporal and spiritual concerns.

II. ANOTHER motive by which I would excite you to resolution in your present undertaking, shall be drawn from the consideration of Shame which they may be exposed to, who, having been engaged in a good Cause, leave it, through their own fault, unsupported. This Shame should, to be sure, in the most powerful manner be excited in us, with respect to our spiritual concerns. As it is natural to expect, that the Child who has been trained up in the way in which he should go, will not in his riper years depart from it: so, whoever does break thro' natural reluctancies, must stifle Conscience, and forcibly struggle with the Calls of native Modesty, and of Grace; and if he does fortify himself with an artificial impudence, still meanness on his part, and a decent concern and contempt on the part of other Men, attends his Apostacy: So that it would have been better for such Persons *not to have known the Will of God, than after they*

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have known it, to turn from the Holy Commandment delivered unto them. The apprehension therefore of being reduced to such a contemptible State, does, to be sure (among other motives) excite good Men not to be *weary in well-doing*, not to slacken their course, but, in imitation of St. Paul, *so to run, not as uncertainly; so to fight, not as one that beateth the air: but to keep under their bodies, and bring them into subjection; lest that by any means when they have preached to others, (i. e. have not only known the way of truth, but have also guided others into it) they themselves should become castaways.* For as the greater the progress is which Men may have made, the greater is the victory, and insolent triumph of their spiritual adversary, if he at length prevails; in proportion should the apprehension of Shame excite our indignation, lest they, who have in a long course proved victorious, be at last overthrown. And the same sentiments should in a proper degree be raised in us, with respect to any laudable undertaking in temporal concerns. Every advance, not only enlarges the Undertaker's prospect, but sets him in a stronger point of view to the observing world. Hence is he naturally fired with desire of obtaining what presents itself before him, and jealous, lest thro' remissness he should sink in character. A Man of generous principles keeps his faculties exercised; ready to take any fair advantage towards obtaining his good end. Danger will not terrify him, who, being conscious of his own integrity, can say, *Shall such a Man as I flee?* And, as he undertakes nothing rashly, he will disdain to be subject

subject to the reproach of those who are represented as having *begun a tower, and were not able to finish it.*

BUT, farther, this Shame is most highly aggravated, if we not only lose our first labour, but lose it to the enemy. What confusion of face overwhelms those who become a prey to the insulting foe, who may rejoice in reaping what ye have sown? The labourers, who had *born the burden and heat of the day*, are represented as murmuring against *the Lord of the vineyard*, for making those equal to them in pay, *who had waited but one hour.* Such murmuring is, indeed, unreasonable; because the Lord hath a right to do what he will with his own, neither *should their eye be evil, because he is good.* Yet such is the frailty of Human Nature, that the generality of us are apt to complain, if they are rewarded equally with us, whose labour has been inferior to ours. How much more then will our Passions be alarmed; how amazed and ashamed shall we be, if we find not only that others enjoy equal to what we expected, but that they receive what might have been ours, had we not, thro' want of resolution, deserted our cause? especially, if they, who obtain such benefits and advantages, are our Enemies? Yet this will probably be the case, if ye fail. They who have taken so much pains to depreciate the Country and the Inhabitants, would be the first to take advantage of any want of resolution on your parts. Their insolence in dividing the spoil would add a keenness to your mortification for having delivered it up to them; and their cruelty would return with double

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double force on the Natives, whom you have hitherto defended with bravery and with honour. I am persuaded, therefore, you will never submit to such a shameful reproach. For (according to Lord Bacon's observation) "It is the sinfulness in the world to forsake or destitute a plantation once in forwardness; for besides the dishonour, it is the guiltiness of blood of many commiserable people."

To conclude, since the resolution therefore which a good Christian should shew is founded upon the most solid and manly principles, -- has for its object the most valuable ends, the Glory of God, and the Good of Mankind, -- and is conducted by such means as are every way productive of good, and reconcileable with duty; -- and since it is highly becoming you to exert it on this important occasion, on which the good of your native Country, and of a foreign Colony, the temporal and spiritual interest of vast numbers in both, and your own reputation may be concerned, -- *be ye not weary in well-doing.* Let not the thwarts of those who intend only their own advantage, check that order with which it is good to be zealously affected in such Undertakings: -- so shall industry flourish, and produce abundance of increase. And whilst the Sons and Daughters of our native Country shall be clothed with beautiful attire by the manufacture of what is produced in this new Colony; the inhabitants likewise shall decently enjoy the blessings produced amongst them. *Even the Corn shall make the young Men chearful, and new Wine the Maids.*

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BUT, in the first place, may we all duly learn, and instill into others, the Principles of true Religion, and an awful Sense and serious Practice of those duties which are more immediately paid to Almighty God. Hence will flow a lively sense of every virtue; — hence may we promise the blessings of Heaven to ourselves, and to our Country. For when (to apply my Text with some little variation) *they, who suck of the abundance of the Sea, and of treasures hid in the Sand, do call the people unto the mountain, there offer the sacrifices of righteousness:* then may we humbly apply to ourselves, the blessing which Moses gives the Children of Israel in the Conclusion of the chapter, *Happy art thou, O Israel, who is like unto thee, O People saved by the Lord, the shield of thy help, and who is the sword of thine excellency, and thine enemies shall be found liars unto thee.* — AMEN.

UNTO GOD THE FATHER, GOD THE SON,
AND GOD THE HOLY GHOST, BE ASCRIBED,
ALL HONOUR AND GLORY, DOMINION,
AND POWER, NOW, HENCEFORTH, AND
FOR EVER. AMEN.

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